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CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, AUGUST 23, 1968
The 29th day of AV 5728
Rosh Hodesh Elul
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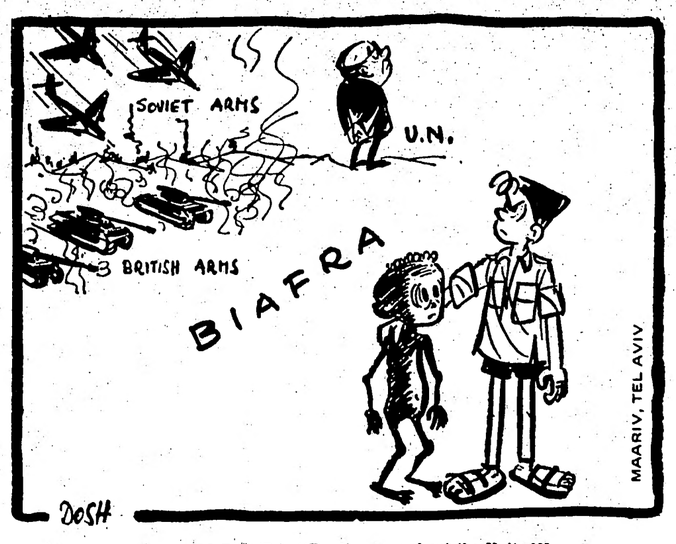

ISRAEL TO BIAFRA: "Don't worry about the United Nations. We know how you feel."

Israel to continue policy of self-defense

REPORT ALGERIA PAYOFF

GERMAN LEADER OPPOSES "STATUTE LIMITATIONS"

Bonn, (JCNS) - A call for the introduction of a law abolishing the Statute of Limitation under which no proceedings can be taken against Nazi criminals after December 31, 1969, has been issued by the representative council of West German organizations of victims of Nazism and the Central Council of Jews in Germany.

But Dr. Gustav Heinemann, the Minister of Justice, said last week that as long as only the Social Democratic Party would support a law abolishing the Statute of Limitation for murder or postponing its application, it was useless to submit such legislation to the West German Parliament. He pointed out that he personally favored such legislation. Herr Gerhard Gaul, the Minister of Justice of Schleswig-Holstein, objected to abolition of the Statute and claimed that the West German judiciary had done everything in its power in past years to find and prosecute all Nazi criminals. He pointed out that inquiries into the activities of about 77,000 people had been conducted between 1945 and 1967, and during this period a total of 6,192 people had been sentenced for crimes committed in the Nazi era.

At the beginning of this year 17,000 persons were still under investigation.

B.G. PRAISES BIG FAMILY

Haifa (JCNS) - Former Israel Prime Minister David Ben Gurion last week visited Israel's biggest family, Mr. and Mrs. Meir Ben Harush who live in Kiryat Ata, near Haifa, and their 20 children. Ben-Harush is 48 and his wife, 45.

Ben Gurion told Mrs. Ben Harush, "You set an example to all Israeli girls." He added, "Never in history, never in Jewish history, has there been something like this."

ABBA EBAN

ISRAELI FOREIGN MINISTER DENIES ISRAEL ACCEPTED DEAL TO EXCHANGE TERRORISTS FOR EL AL PLANE AND CREW.

ISRAEL LAUNCHES REGULAR TV

Jerusalem (JCNS) - Regular Arabic and Hebrew television programs of a satisfactory standard will be screened before the second half of 1969 it was announced in the Knesset by the Minister without Portfolio, Yisrael Galili.

Until then experimental programs will be screened four times a week.

Summing up a debate on the first reading of the amendment to the Broadcasting Authority Law, which will enable regular TV programs to start, Galili said that one of the main factors which had delayed the start of Arabic television service was a lack of suitable personnel. In addition, there were fewer TV sets in the occupied areas than had originally been assessed.

The Hebrew programs, he said, would have more time than was originally envisaged. The Bill passed the first reading, opposed only by Agudat Yisrael and Poale Aguda. The new Communists, the Free Center and Halolam Hazeh parties abstained.

World opinion condemns Security Council partisanship

by The CJN Diplomatic Editor

The New York Times, in an unusual editorial bombast against the United Nations, declared on Saturday the Security Council condemnation of Israel as onesided, partial and not conducive to peace in the Middle East.

The editorial in the free world's most influential newspaper dealt with the Security Council resolution of August 16th. This resolution "condemned" Israel for its August 4th air attack against an El Fatah base in Jordan. The New York Times declared Israel could not abide by such resolutions because it could not tolerate continuous terrorist raids from Jordan territory.

ALGIERS APPEASED

In fact, Israel's permanent representative at the United Nations, Mr. Tekoah, stated in New York following the Council's resolution that his country would continue to act in self-defense whenever attacked, to which she is entitled according to the United Nation's charter.

Diplomatic circles at the United Nations declared this resolution was meant as a payoff to Algeria for a "promise" to release the Israeli crew held in the Algerian capital since the capture of the El Al Boeing 707. Well informed circles at East River say a sentence in support of United Nations mediator Jarring was struck out from the resolution in order to appease Algeria.

CANADIAN VIEWPOINT

Also, the International Pilot Organization temporarily called off the boycott of Algeria because of the "assumption" that Algeria would release the Israeli crew.

However, Israel, through Foreign Minister Abba Eban, declared Israel would not accept any other solution of the plane hijacking affair except the release of all those held in Algiers and the return of the plane.

Canada, through Ambassador George Ignatieff, was one of the fifteen nations on the Security Council which condemned Israel for its retaliation against the El Fatah base. The resolution deplored Jerusalem's action as one of premeditated and repeated military attacks. However, the Canadian representative also said that while Israel's latest action should be condemned, it is clear that the "gravity of the situation in the Middle East results from breaches of the ceasefire on both sides".

DEAL WITH ARABS ONLY

Israel also made clear she does not consider serious reports from Cairo of a new Egyptian plan to settle the Middle East conflict. The Jerusalem Government will deal directly only with Egypt, it was said. In fact, the UN resolution stiffened Israel's attitude which considers the United Nations biased and unfair.

THE FULL TEXT OF THE NEW YORK TIMES EDITORIAL APPEARS ELSWHERE ON THIS PAGE

an editorial

CANADA AND JUSTICE

The condemnation of Israel by the Security Council of the United Nations is another example of the cynical horsetrading going on at this biggest political show in modern history. Never have so many been so wrong against so few.

It is true that Canada at least saved its conscience after condemning Jerusalem's alleged premeditated attacks against the innocent El Fatah by stating in effect that there are two sides to the story. But the fact that even this diplomatic statement was missing from the resolution cannot satisfy those who truly wish peace to replace conflict in that troubled part of the world.

It never has helped when police were criticized for irregularities in cleanup of gangsters; the Al Capones always interpreted such criticism as a license to continue the harassment of peaceful citizens and killings.

So it is in the Middle East. Although legally this resolution equates zero, Arab chauvinist leaders will be encouraged to try new tricks which in turn will result in new Israeli retaliation.

The official recognition of El Fatah by the Jordanian Government as expressed by Amman's representative at East River last Friday evening means, in effect, non-recognition by that Arab regime of the ceasefire undertakings.

Whether Jordan or any other Arab country attacks Israel directly or through terrorist infiltrations, it means war. And Israel will act in self-defense.

Israel wants peace. She is ready to rectify borders according to the UN resolution which provides secure frontiers for both sides. But she will not be terrorized into a retreat which would provide better bases for attack against its peaceful population.

It was very elegant and gentlemanly of Canadian Ambassador Ignatieff to mention two sides of the story. But the fact that Canada did vote for the resolution condemning Israel only makes us wonder whether Ottawa really has started a new policy in the direction of a just society.

Justice is indivisible, nationally or internationally. To condemn Israel for an act of self-defense against a terrorist group operating legally on the territory of a neighbor, encouraged by all Arab governments, is a perversion of justice from which Canada should have disassociated itself.

PROTEST INEQUALITY IN ITALY

Rome, (JCNS) - Since the end of the Second World War, the "exterior manifestations of the Jewish faith have always been respected" in Italy, but the "religious freedom of individuals has not always been equally respected."

This was stated in Camaldi (Arezzo) by Justice Sergio Piperno, the president of the Union of Italian Jewish Communities, at round table discussions on "religious liberty in Italy" between Jewish, Protestant and Catholic lay and religious leaders.

The discussions were organized by Catholic organizations and Justice Piperno also quoted examples of "individual Jews being subject to pressures and allurements in order to promote conversions".

Rabbi Daniel Schaumann, the principal of Milan's Jewish School, emphasized the "lesson in freedom which stemmed from Jewish history".

"The moment has come," he said, "to undertake not a dialogue of mutual proselytising between Christians and Jews, but a dialogue of brotherhood on the basis of the common Biblical roots and studies."

New envoy

Tel Aviv, (JCNS) - Herr Karl Hermann Knoke, who succeeds Dr. Rolf Pauls as West German Ambassador to Israel, has arrived here. He presented his credentials to President Shazar.

For the record
The fourth newspaper

It has been brought to our attention that some publications printed outside Ontario have established boiler room operations in Toronto and are presenting themselves as Toronto Jewish newspapers.

The Canadian Jewish News states for the record that it is the only Jewish newspaper in English, edited, published and printed in Toronto and appearing regularly 52 weeks a year.

In fact, The Canadian Jewish News in Toronto, in paid circulation in the Jewish community, is the fourth newspaper -- after the three dailies.

Commentary

by M.J. NURENBERGER

BEYOND THE WALL

I decided to conclude my European trip with a peek behind the Berlin Wall. Going there, as I had, from Israel, I wanted to see for myself how profoundly the recent Communist anti-Israeli and indirectly anti-Jewish campaign affected the people under the most Stalinist of all Red dictatorships.

* * * * *

The last time I was in East Germany, people there were gloomy. It seemed as though none of them was on speaking terms with the world. They walked quietly to and from work with their traditional sandwich in a briefcase. Rarely was one provoked into replying to a hello.

This time not only East Berlin but other places as well looked more cheerful.

* * * *

Food seems more abundant. A greater variety of items are displayed in showcases. But despite this, East Berlin apparently still lags a hundred years behind its Western counterpart.

However, to the traveler who knows this part of the world, a society where the purpose of living has become sheer physical survival, the fact that there is no starvation already has some meaning.

Unter den Linden has gone through its second transformation. Once, before the war, it was the most fashionable boulevard in Berlin; then came the World War II rubble brought about by Hitler's madness.

Whenever the visitor strolls through this area, he looks up at the infamous Hermann Goehring Luftwaffe Ministry building that still stands and is reminded of fatso's notorious boast: no bombs ever will fall over Berlin.

Berlin, of course, was destroyed, as almost was the entire country. Here in East Berlin the destruction is still noticeable.

In the last two years, however, modern new buildings have sprung up, including an up-to-date, American-style hotel which, on Unter den Linden, looks like a Miami Beach motel transplanted into the middle of Oxford Street, London.

* * * *

The weekend I was there, humorless, cruel Walter Ulbricht, Moscow-appointed guardian of this westernmost outpost of Socialist happiness, made a remarkable speech which was featured in his dull newspaper, Neues Deutschland: finally he suggested a modus vivendi with West Germany.

Taking a walk in a suburban East Berlin park near the famous memorial to the Soviet heroes of Berlin, I noticed very few reading the paper. Apparently when people relax in East Germany, they don't read.

They were standing near an ice cream vendor, who was selling not only drinks and frozen sweets but also schnitzel sandwiches, and just talking. Among them were Russian soldiers.

I joined them, deliberately misrepresenting myself as an Israeli. I was anxious to see their reaction. Would those few at the stand disperse or would they try to insult the "imperialist"?

A few years ago they would have left me alone, fearing I was an agent provocateur. Now there was curiosity and eagerness to engage in discussion with a stranger. One of the soldiers smiled benignly but made only one remark in heavily accented German: "No politics, please."

An East German pointed out how void of humor Comrade Ulbricht is.

"I'll wager," he said, "there is one thing you don't have in Israel -- a school for poets."

"We don't need one," I replied, "for we inherited a lot of Arab fantasy."

"But you know," he went on, "we have a 'Schule fur Poeten' in Leipzig."

Noticing his sense of humor, I dared reply, "I don't doubt it," and pointed at the headline of his Communist newspaper.

All at once he said good-bye. But before leaving, he pointed to an item in this Communist sheet: Ulbricht is going to Czechoslovakia.

"This is not poetry," were his parting words.

JCNS exclusive on-the-spot report

by Nissim Elnecave

TURKISH JEWS IN INSECURITY

Before the Balkan States achieved independence from the Ottoman Empire about a century ago, the Sultan of Turkey held sway over one of the largest Jewish communities in the world - almost a million people.

Today there are only about 35,000 Jews in Turkey, of whom at least 80 per cent live in the Istanbul area, along the shores of the Bosporus, the Sea of Marmara and the Golden Horn.

The remaining 20 per cent are scattered in a dozen or so small communities in such places as Smyrna, Ankara and Brusa, many of the largest numbering not more than fifty families, the smallest with no more than ten.

According to figures issued during the Zionist Congress in June, almost 45,000 Turkish Jews have emigrated to Israel in the past 20 years.

This compares with Argentina - about 14,000; France - about 10,000; USA - about 7,700; and Britain - almost 6,000.

Why have so many Turkish Jews emigrated? Mainly because of the insecurity in which they live and because they are cut off from the mainstream of Turkish life and exist in a kind of spiritual ghetto.

As I saw during a recent visit to Turkey, Istanbul Jewry is mainly middle class, but whereas society in Western countries is, generally speaking, open to Jews and they can participate in politics, the arts, the sciences and academic life, in Turkey this is not so.

The reason lies in Turkey's laws which bear hardly on all minorities in the country, although they are not aimed specifically at the Jews.

Furthermore the Turkish tendency to court the Arab countries and make overtures towards the rest of the Moslem world has widened the gulf between the Turkish establishment and the Jewish community, which is almost without exception, strongly pro-Israel.

In addition, certain economic laws enacted during the Second World War, although applying to the entire population, were enforced with particular rigour against Turkey's minorities. Many Jewish businessmen were bankrupted as a result.

The strong influence of Nazi Germany on Turkey during the war, at least until Turkey eventually came down on the side of the Allies, only added to the insecurity and hardships of the country's Jewish community.

Against this kind of background it is understandable that Jewish emigration should have found a strong stimulus when Israel was established in 1948.

The organization of emigration is quite open, and the authorities seem eager to encourage it - on condition that emigrants undertake not to return to Turkey except as visitors.

All that intending emigrants can take with them is their material belongings. They must leave behind any money they may have.

There is no national Jewish communal structure in Turkey, because this is forbidden by law.

In Istanbul, all the thirty or so synagogues are completely independent of one another, and the sole link between the Jewish religious authorities and the Jewish population is provided by the Turkish Chief Rabbinate, headed by Rabbi David Asseo.

I was in Turkey when Rabbi Asseo headed a six-member delegation of Jewish leaders who called on the President of Turkey and the Minister of the Interior in Ankara to protest at the virulently antisemitic propaganda being put out by the Turkish Right-wing daily, "Bugun".

Both the President and the Interior Minister gave the delegation a variety of promises and assurances, but these included no undertakings to initiate any action against "Bugun".

Turkey, they said, was a democratic country which could not tolerate any restrictions on the freedom of the press.

The Turkish leaders assured the delegation that the Jewish community had nothing to fear and would enjoy the full protection of the authorities.

However, emigration from Turkey continues, because there is no doubt whatever - and this view was reinforced by what I saw and learned during my visit - that Turkish Jewry feels insecure and doubtful of its future.

Every month that passes sees the community's numbers dropping steadily.

GOODWILL CONFERENCE HERE

An international conference to consider communication barriers confronting Christians and Jews in North America will be held in Toronto at the Glendon Campus of York University, from September 2nd to 6th.

Cosponsored by the Canadian Council of Christians and Jews and the National Conference of Christians and Jews (USA), the conference will bring together leading Christian and Jewish spokesmen as well as minority group representatives.

Fifteen religious and human relations agencies in the United States, Canada and England are cooperating in the conference. Its focus will be on "overcoming the barriers to communication".

"U.N. Exercise in Futility"

Full text of New York Times editorial protesting the United Nations' partiality against the State of Israel

The new United Nations Security Council resolution which virtually ignores Arab guerrilla actions in violation of the cease-fire while condemning Israeli reactions is an exercise in futility—and worse.

As long as Arab guerrillas can cross cease-fire lines to blow up installations and kill Israeli citizens without so much as a slap on the wrist from the world community, the Israelis are certain to take the law into their own hands and strike back. This is no way to promote peace, or, in the long run, to insure security. But there is no member nation of the Council that would not react in the same way, faced with similar provocation and the futility of repeated appeals for international justice.

If the United Nations is to play the effective role it should play in bringing peace to the Middle East—or anywhere else, for that matter—it must deal promptly and evenhandedly with violations on both sides. It must also produce solutions stronger than words.

What the Israeli-Jordanian border needs is international policing against militant actions in either direction; or, at the very least, the international observation that was proposed by former United States Ambassador Arthur J. Goldberg months ago.

The more basic need in the Middle East, of course, is for movement toward solution of the underlying problems of the area in accordance with the U.N.'s own balanced formula of last November. Even the passing nod the Security Council was supposed to give to the Jarring Mission was knocked out of the formal resolution under Arab pressure. What was left was a resolution that can only make Ambassador Jarring's task more difficult.

Arabs waiting patiently at the Allenby Bridge crossing-point for permission to pass from the West Bank to Jordan, where Jordanian officials have been creating difficulties to prevent the movement of residents from Gaza

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Please note that the 1968/69 academic year commencing this September will be the last in which BEGINNERS will be accepted to Grades Two and Three (ages 7 and 8). Next year (1969/70), beginners will be accepted only to Kindergarten and Grade One (ages 5 and 6).
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TORONTO HEBREW TEACHERS SCHOOL ENTERS 16th YEAR

With the opening of the new school year this September, the Toronto Jewish Teachers' Seminary (Midrasha L'Morim) enters the sixteenth year of its existence. Founded in 1953, it has succeeded in training more than 134 teachers during the comparatively short period since its inception.

Many Midrasha graduates now occupy teaching positions in various Hebrew schools of Metro Toronto, in the United States and in Israel. They also have taught or are teaching in the following Ontario communities: St. Catharines; London; Hamilton; Chatham; Welland; Kitchener; North Bay; Sudbury; Kirkland Lake; Oakville; Sault Ste. Marie; Owen Sound; Kingston.

Registration is open for students wishing to enrol in the Midrasha for the coming school year. Eligible candidates will have completed nine years in a Hebrew day school or ten years in an evening school, or have an equivalent knowledge of Hebrew subjects, having passed an entrance examination.

The Midrasha curriculum is based upon a four-year course of study, five days a week, Monday through Thursday evenings and Sunday afternoons. Its faculty includes some of the most qualified and senior pedagogues in the community and generally one member of the staff of the Ontario College of Education, who lectures in Educational Psychology. From time to time prominent Israeli teachers lecture at the Midrasha.

Courses include Bible, Talmud, Jewish History, Prophets, Hebrew language, grammar and literature, Yiddish, Prayers, Methodology, Educational Philosophy and Educational Psychology.

Candidates with an advanced knowledge of Hebrew subjects, especially those of the Community Hebrew Academy (Senior Day High School) or Israeli high schools, may be admitted to a higher class and could complete their studies and obtain a diploma as a qualified Hebrew teacher in a shorter period of time than the regular required four-year curriculum.

The Toronto Jewish Teachers' Seminary is co-sponsored by the Toronto Bureau of Jewish Education and the Canadian Jewish Congress, Central Region.

BAR MITZVAH IN THE OLD TRADITION -- Abraham Aba Silver, son of Mr. and Mrs. Joseph Silver of Toronto, will conduct services at Torath Emeth Synagogue this Saturday morning, August 24th, upon the occasion of his Bar Mitzvah. Close to 550 guests attended a reception for the Bar Mitzvah at the Murray House last Monday night.

Mr. Joseph Silver, one of the partners of Belmont Construction Company, is very active in the Toronto Jewish community. The other partners, Alex Grossman and Abraham Bleeman, are well known Toronto philanthropists.

May ease credit terms

Tel Aviv, (JCNS) - President Johnson's special envoy on water desalination, Mr. George Woods, told Israel's Prime Minister, Mr. Levi Eshkol, in Jerusalem that President Johnson wished to make a solid advance towards solving Israel's water shortage before he left office.

The main stumbling block to making a start on a nuclear desalination program in Israel is the prohibitive cost of available credit. Israeli circles however, believe that if Mr. Woods' message is to be taken at its face value it probably means that Washington is now prepared to make liberal credit terms for the project.

Earlier feelings that the project is now unnecessary because almost all the sources of the River Jordan are in Israel's hands have been dissipated by estimates of the Ministry of Agriculture that farm programs will need to use all available sources of water. Future economic plans would demand greater exporting of farm produce which means that more irrigation of crops would be necessary.

"Granted that the State of Israel does not exist, we must force it to return the territories captured in the war we have not lost"—a cartoon comment this week from the Italian newspaper "Piccolo Trieste"

Canadian business

WARNING FROM BANK

MONTREAL -- Canadians should not assume a major shift will be made towards an expansionary monetary policy, despite recent signs of easing conditions in the country.

The view is expressed by the Bank of Montreal in its July Business Review, just issued, which assesses current North American business conditions.

"One can only hope that the interpretation being placed on the second quarter figures for the UnitedStates, to the effect that they represent the beginnings of an orderly cooling off of the economy, is correct.

"At the same time, one must assume that the policy objective in that country continues to be to take pressure off domestic resources and to move towards better external balance.

"Until more concrete evidence is available that this objective is being achieved, it might be unwise for Canadians to conclude from recent signs of easing of monetary conditions in this country that a major shift towards an expansionary policy is in the offing."

With U.S. fiscal policy now set, international attention will "no doubt shift to possible changes in United States monetary policy". The market has already moved in anticipation of an easing of monetary conditions, but it is too early to say if the recent changes will be supported by official action.

"The outcome will, of course, have important implications for Canada where in recent months the monetary authorities have had to contend not only with internal inflationary pressures in an under-employed economy, but also with the effects of turbulent international monetary conditions generally and pressure on the Canadian dollar which, though short lived, was nevertheless severe," the B of M states.

The U.S. rate of growth in recent months has been well above a rate that is sustainable at full employment and "many of the classical signs of over-heating have been in evidence. In the circumstances, there would appear to be no doubt that some slowing down in the rate of expansion as the year progresses is both desirable and inevitable."

There are signs that this process may already have begun, although the U.S. economy as a whole continued to grow at a brisk annual rate of some 5 per cent in real terms.

"In Canada the pace of advance has been even more brisk -- real output expanded at an annual rate of some 8.25 per cent in the first quarter -- but this expansion took place in conditions of considerable under-utilization of resources."

The main driving force behind the Canadian expansion in recent months has been exports which for the first half of the year have risen by about 16 per cent over the same period last year while imports have risen by less than 10 per cent.

The result is that the merchandise trade surplus widened sharply to over $500 million from $155 million in the earlier period. Shipments to the United States, which rose by over 25 per cent, accounted for the exports increase.

"Of course, such a high rate of growth of exports cannot be expected to continue since a significant part of the increase was influenced by the copper strike in the United States and hedge-buying of steel in anticipation of a possible strike. Furthermore, the expected slowdown in the rate of growth of the United States economy is bound to be reflected in Canadian exports generally," the B of M states.

THE CONSPIRACY

United Nations, New York, (JCNS) - Israel's representative at the U.N. Security Council Yosef Tekoah revealed to delegates information, hitherto confidential, showing how "directly and deeply the Jordanian Government is involved in terrorist warfare against Israel".

Mr. Tekoah declared that there was full operational co-ordination between the Jordanian Army and the terrorists "to prevent clashes as result of mistaken identity". The Jordanian Army aided the terrorists by guiding them through minefields, and had been given orders to assist them by giving them intelligence reports about Israeli minefields and the best time to cross the border. The Jordanian Army also provided covering fire for terrorists if they encountered Israeli forces.

Mr. Tekoah added that a special co-ordination committee had recently been established between the Jordanian Army and the terrorists.

He warned the Security Council that Jordan must stop terrorists violating Israeli territory "before it is too late". This was his strongest warning so far and it was the type of warning Israel gave to the Council two days before the Six Day War.

The Arabs reacted by attempting to achieve a recess in the Security Council session to gain time to prepare an elusive resolution and find an excuse for avoiding the need for Arab delegates again to make hours-long antisemitic speeches.

KING HUSSEIN'S CLAIM

London, (JCNS) - King Hussein of Jordan has claimed that he would be able to control Palestinian terrorists in his country if an agreement with Israel was reached.

In an interview on BBC television's "Panorama" program on Monday the king said that if an agreement between the Arab States and Israel were reached Palestinian terrorists would cease action not only because they were "reasonable people" but also because he would be in a position to control them.

In contrast to King Hussein's statement a terrorist leader interviewed in the same program said that his movement would not accept any political solution. "We would accept only such a solution which would return to Palestinians all the land they had before 1948. We will go on fighting until we liberated every inch of our country," the unnamed terrorist leader added.

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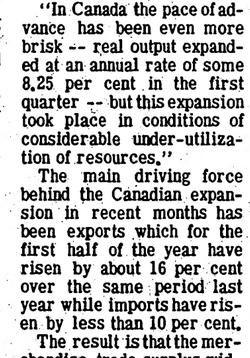

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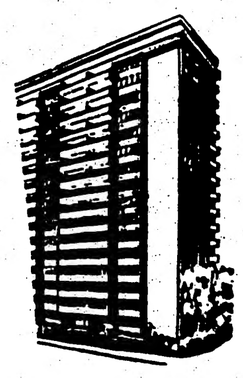

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HELP FROM BELGIUM

Brussels -- Belgium, through her airline, Sabena, has offered help in flying the hijacked El Al Boeing out of Algeria.

She has suggested that a Sabena team should fly the aircraft to Rome where El Al then could take over.

Captain Charles Jackson (left), executive secretary of the International Federation of Airline Pilots' Associations, and Mr. Charles Blyth, general secretary of the International Transport Workers' Federation, at a press conference

GERMAN AIRLINE TO ISRAEL

Cologne - Lufthansa German Airline will institute direct flights to Israel commencing the beginning of October, the Canadian Jewish News travel department has been informed.

For the first time North Americans will be able to fly non-stop directly to Tel Aviv via Frankfort, Cologne, Munich.

This is a step further in improved relations between Israel and West Germany.

PROUD OF EL AL PERFORMANCE - Company president Mordecai Ben Ari.

EL AL IN THE GOLAN HEIGHTS -- A young settler with the new signboard of El Al, an abandoned Syrian village in the Golan Heights, which has now been revived as an agricultural settlement -- an Israeli one. Israel's national airline, which bears the same name (which means "In the Skies" in both Hebrew and Arabic), has adopted the settlement.

Airline staff members have volunteered to help with work in the fields, and the airline itself has promised a free ticket to every child born in the settlement during its first year of existence, to be issued when the child reaches the age of 13.

EL AL FEAT

Jerusalem (CJN) - The reaction to the hijacking of the El Al plane by the Arab terrorists last month has boomeranged against the enemies of Israel, Mr. Mordecai Ben Ari, international president of El Al told The Canadian Jewish News travel editor.

Mr. Ben Ari said, despite the air piracy the number of El Al passengers has increased in the period following the capture. El Al has taken immediately extreme precaution so that the safety of its passengers of all nationalities now has been assured. This has been done in full cooperation with all governments concerned.

There never was such loyalty towards an airline as has been demonstrated by El Al clientele during the weeks following the hijacking of its Boeing 707, Mr. Ben Ari continued.

In fact, El Al had to charter immediately an American aircraft not to disrupt services.

In view of the Algerian refusal to release the hijacked El Al plane, the company is considering its legal position regarding the insurance policies taken for the aircraft.

The insurance is an "all contingency" one. Although hijacking is not covered specifically, El Al hopes that the insurance did not cover the considerable loss of revenue which was particularly unfortunate at this time of intensive tourism to Israel.

Travel and adventure

A VANISHED COMMUNITY

Inner court of the ancient Great Synagogue at Aleppo

By H. M. Nahmad

On my study wall hangs an oil painting of the citadel of Aleppo, the commercial centre and capital of northern Syria. The citadel has a long and chequered history. According to an old legend, its foundations were laid during the days of King David. It dominates the flat countryside around Aleppo for many miles.

Within the shadow of this great pile of masonry my father was born, as were his father and grandfather before him. For there stood the ancient Jewish quarter of the city, known as the Bahsita. In the neighbourhood of the citadel rose the Great Synagogue, parts of which are said to have been built as early as the fourth century C.E. The synagogue was very badly damaged by fire by a mob during anti-Jewish demonstrations in 1947.

The history of Aleppo goes back to Biblical times, the city being identified in Jewish tradition with the ancient kingdom of Aram Zobah. During the second half of his reign, King David went to war war with Hadadezer, king of Zobah, and subdued northern Syria. The name Aleppo is a corruption of an Arabic word Halab.

This word is of the same root as the Arabic and Hebrew for "milk". An old Arab tradition has it that the Patriarch Abraham tarried in those parts to milk his flock and thus gave the city its name. By reason of its geographical position, Aleppo has been a great trading centre throughout its long history; and its inhabitants, Jews included, are well-known for their commercial ability and business acumen.

Until recent years, Aleppo contained one of the most important and flourishing Jewish communities in the Orient, and certainly one of the oldest. It is thought that there must have been Israelitish settlers in the region as far back as the time of King Solomon. In the course of the centuries, many elements of Jewry have gone to make up the Jewish communities of Aleppo. The expulsion of the Jews of Khaibar (north-west Arabia) by the Moslem prophet Mohammed in the seventh century added to the Jewish population of Syria as a whole.

The greatest migration to the country, however, took place after the expulsion from Spain in 1492, when tens of thousands of Jews made their way eastwards to Turkey and the Arab countries. Many of these refugees settled in Aleppo, where they subsequently played a prominent part in the life of the community. They quickly assimilated to the older Jewish community, and like them adopted Arabic as their language.

In 1173, Aleppo was visited by the celebrated Spanish Jewish traveller, Benjamin of Tudela. He records that he found a flourishing Jewish community numbering 1,500 souls, served by three learned rabbis. In the years to follow, Aleppo Jewry could boast of many eminent scholars and physicians. One of the court physicians to Nureddin, ruler of Aleppo, was a certain Samuel ben Nissim.

Many famous names in Jewish history are associated with this ancient city. In 1195, the leading Jew of Aleppo was Joseph ibn Aknin, although he was not an Aleppan by birth. He was a friend of Moses Maimonides in Egypt, who wrote the "Guide of the Perplexed" for him. Aleppo also boasted a number of Jewish poets. One of these was Joseph ben Zemah. Of him it was remarked by Al-Harizi that although he was possessed of many good qualities, the writing of good verse was not one of them!

Through the activities of travellers, merchants and wandering scholars who carried letters and correspondence, Aleppo Jewry kept in touch with sister communities elsewhere. For some four hundred years the Jews of Cochin (India) maintained contact with the Aleppo community. Indeed, in the sixteenth century, one of the trade routes to India still passed through Aleppo, and the city became one of the greatest attractions for Jews who were travelling eastwards.

Like other Jewish communities of the diaspora, that of Aleppo had its ups and downs. But it never had to suffer the organised persecution and pogroms that were the lot of Eat European Jewry. During the four centuries of Ottoman Turkish rule the Jews flourished and lived according to their customs and rites.

Like other recognised minority groups in the Ottoman empire, they enjoyed religious autonomy. The Grand Rabbi of Aleppo - the Halambashi - and a Council of Elders had wide powers over the community, and decisions of the Belth Din were strictly enforced.

Members of the leading families acted as intermediaires between the community and the central authorities. Although the great majority of Jews were subjects of the Sultan, others came under the protection of certain European Powers. The Jews of Aleppo were chiefly engaged in trade on a small scale, but there were also those who worked as craftsmen. Many of the leading families were well-to-do and had trade relations with merchants outside the country.

With the decline of the Ottoman Empire in the nineteenth century, and the general stagnation and instability in the provinces, the power and influence of the Aleppo community began to wane. The bolder spirits of the community (like the Christians of the Lebanon during the later years of the nineteenth century) began to seek their fortunes and future outside their native land. From about the 1880s to the second decade of the present century, thousands of Jews left Aleppo for the Western world, mainly North and South America.

A substantial number settled in Manchester, where they engaged in the textile shipping trade, chiefly in the export of Manchester cotton piece goods to the Middle East and the Americas. They lived (and some of them, both Aleppo - and Manchester-born, still do) some miles to the south of the city.

For many years it was quite usual to hear the Aleppo dialect of Arabic spoken in the streets, for the Aleppo Jews clung to their Arabic speech wherever they settled. It is still understood to quite an extent by the Manchester-born generation. In New York and throughout the main cities of South and Central America there are large and active communities of Jews of Aleppo birth or parentage; most have prospered in many different walks of life, though trade and commerce are still the chief activity of the older generation.

In the years following the First World War, the Jewish population of Aleppo was much depleted as a result of emigration. Even so, it is estimated that there were still about ten thousand Jews in the city between the two wars. Most of them had by then moved from the old Bahsita quarter in the neighbourhood of the citadel to the Jamiliva quarter, where many Christians live, a pleasant district in the modern part of the city. The community had a club there where men and women met, and a former Deputy who represented the Jews of Aleppo lived in the same district.

In the early years following the establishment of the State of Israel the position of the Syrian Jews deteriorated. Large numbers of the community - all those who were able to - left the country. Some found refuge in neighbouring Lebanon; others managed to find their way to Israel; while many families emigrated to North and South America to join their brethren already settled there.

Of the Jews who still remain in Syria no reliable figures are to hand. According to the best estimates there are no more than two or three thousand in the whole of the country, the majority of them living in Damascus, the capital, the remnants of a once large and flourshing community.

The Jews of Aleppo have always been known for their dignified bearing, piety and charity. They are by nature conservative in their views and highly individualistic and independent. They have often been clannish and exclusive. There is more than a little truth in this, since they have tended to remain a separate group wherever they have settled abroad. They have, however, never failed to enrich the lives of other communities among whom they settled, through their energy and quick intelligence.

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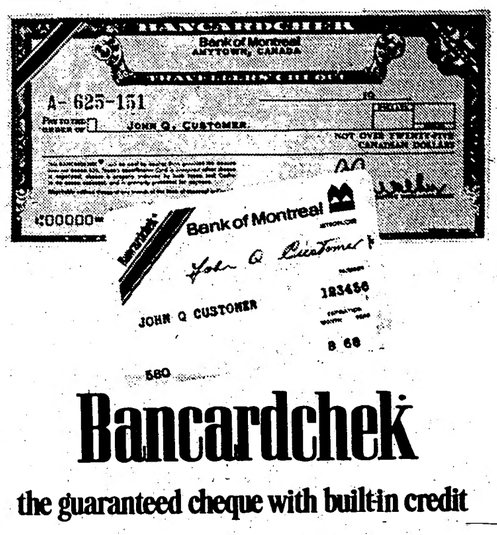

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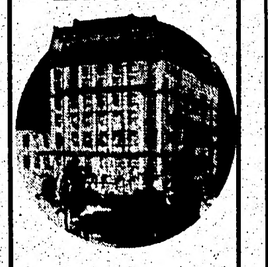

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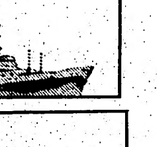

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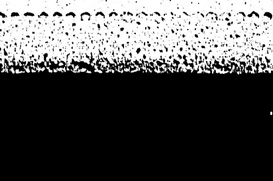

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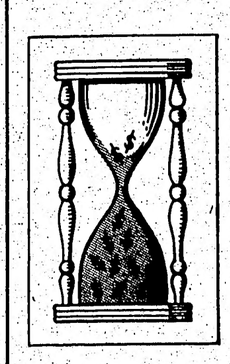

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OWN ESTIMATE

Years ago, when Ernie Pyle was on the Washington News as a $30-a-week copy-reader, he tagged a story with the headline: "Man Inherits Huge Fortune of $15,000."

"Where do you get the idea that $15,000 is a huge fortune?" his executive editor asked.

"If you were earning the same dough I am," Ernie replied, "you'd think so, too."

DOUBLE JOY

Harry just had become engaged and his friend Nat went over to congratulate him.

"Well, old boy," said Nat as he grasped his friend's hand, "my congratulations to you! Is it true that you are engaged to one of the Golden twins?"

"Yes," replied Harry enthusiastically, "I'm happy to say it is so."

"But," asked Nat, "how do you ever tell them apart?"

"I don't try to."

LITERAL

A farmer went to the big city to see the sights. He took a room at a hotel. Before retiring, he asked the clerk about the hours for meals.

"We have breakfast from 7 to 11, dinner from 12 to 3, and supper from 6 to 8," explained the clerk.

"Say," inquired the surprised farmer, "when will I ever get to see the town?"

Our press

IT'S ROLE

Lately the American Jewish press has been discussing a remark made by the well known B'nai B'rith leader, former Ambassador Philip Klutznick, regarding the role of our newspapers.

According to Mr. Klutznick, the Jewish press in English south of the border was described as "the only hope for leading and educating vast numbers of American Jews."

Also, said the well known leader, in order to achieve this role, Jewish newspapers must be edited by people steeped in Hebrew lore who qualify as journalists and possess the necessary Hebrew background.

We fully agree. In recent years no field of public endeavor in the Jewish community has become more prone to attract the most incompetent in an area which necessitates extreme sensitivity.

The attitude of many leaders in many communities on the continent towards the Jewish press can be compared to that of parents two generations ago towards the old-fashioned Hebrew teacher. Everything was permissible. There was no prerequisite for knowing or even understanding Jewish history, Hebrew and Yiddish culture, familiarity with the Torah of our people -- it all seemed irrelevant so long as the proper "picture" appeared.

However, time has changed. A growing number of Jews, especially the younger generation, demands a better Jewish newspaper, one that leads, not one being led, a newspaper competent to judge and interpret the march of the history of our people in all its zigzags and complexities. More and more people realize that publications culled together only from despatches prepared by a "telegraphic agency" which is, actually, a third-rate public relations outfit will not qualify.

There definitely is, in our North American Jewish community, a thirst for understanding and analyzing the diverse problems facing our people here and everywhere. It is imperative for a Jewish newspaper to be able to interpret such events.

Thus responsible Jewish community-leadership is becoming firmly convinced of the necessity of standing by an independent Jewish press which provides the forum for the kind of adult Jewish education of which Philip Klutznick spoke recently.

ASK THE RABBI
a JCNS featurette

* WHAT IS THE RELIGIOUS JUSTIFICATION FOR THE BATMITZVAH CEREMONY? IS THERE ANY PRECEDENT IN JEWISH HISTORY?

* The rabbis pun on the word for "fashioned" (vayiven, "builded") in Genesis 2,22, dealing with the creation of Eve, so as to connect it with bina "understanding", and they claim that a woman has greater powers of discernment (feminine intuition?) than the man. A girl, therefore, attains to her religious majority - batmitzvah - at the age of twelve whereas a boy does not become barmitzvah until the age of 13. There is no precedent for a special ceremony (which was introduced in Reform circles in the last century) but, for that matter, the special ceremony for a boy's barmitzvah is itself comparatively late.

* IS IT JUST SUPERSTITION TO SAY THAT IF YOUR MOTHER AND FATHER ARE ALIVE YOU SHOULD NOT ENTER A CEMETERY?

* There is nothing in the sources to support this and it would seem to be a superstition. In some places it is customary for people who have been married during the year not to enter a cemetery, but this is to avoid causing them unnecessary distress.

Can Israel pay

THE PRICE OF PEACE

by by E. Livneh

ELIEZER LIVNEH, political correspondent of the Israeli daily, "Haaretz," and one of the leading figures in the Land of Israel Movement, states the case for the retention of the Occupied Territories.

THE Six-Day War was much more than a military victory. It needed a year, however, until most Israelis became aware of its meaning and conscious of a new self-assurance and deeper identity with the land of Israel.

Following the 1967 cease-fire, the official spokesmen of Israel have consistently reiterated that Israel's objective is peace treaties with the Arab States. There was initially a belief in their possibility and a readiness to pay a considerable price for them.

Now that the original hopes for face-to-face talks have faded the emphasis is changing. Few Israelis expect real peace in the foreseeable future, and the realisation has grown that Israel's basic objective cannot be limited to peace treaties with Arab governments. The objective is the ingathering and settlement of the people of Israel in the land of Israel.

Danger of war

The new turn can be felt in the announcements of politicians. The speeches both of the Prime Minister, Mr. Eshkol, and the Defence Minister, Mr. Dayan, at the Labour Party conference of June 27, 1968, are revealing. Mr. Moshe Dayan stressed: "We must prepare ourselves for renewal of the war. . . . The perennial instability of Arab society would precipitate the Arab rulers into armed conflict." (The "Jerusalem Post," June 28, 1968.)

Mr. Eshkol, who is ever trying to express what he assumes to be a consensus of Israeli opinion, reiterated Dayan's dictum: "Egypt regards U.N. resolutions as an opportunity to prepare for another war." (ibid.)

More important were his territorial hints: "Shall we allow Gaza to become an Egyptian base once more? Shall we let others control our lifeline through the Tiran Straits? . . . Shall we permit Judea and Samaria once more to become the hammer aimed at the bottleneck of Israel? Shall we not maintain our security border along the River Jordan?" (ibid.)

Most meaningful was another sentence. Describing the Jewish people as *sui generis* the Prime Minister emphasised: "Israel has no right to give up anything that might impede the return to Zion." The Land of Israel Movement would not improve upon his wording.

Arab governments have been propagating the idea for many years that Israel is to be wiped off the map and surviving Israelis driven into the sea. Now, the Israelis are wondering: is it not dangerous forbearance to start negotiations with Arab governments before they have expressed any repentance regarding their determination to perpetrate the crime of genocide?

Indeed, it is the Arab governments that have to pay a price for Israel's consent to negotiate with them. The very readiness of Israel to discuss problems with such governments is more than indicative of Israel's self-restraint.

In the meantime, it is felt in Israel that any region of Judea or Samaria evacuated by the Israeli Defence Force will immediately be occupied by the Fatah gangs and later by Egyptian and Iraqi troops. Abdel Nasser (perhaps with the consent of Syria) will determine when and how to carry out the occupation. Hussein would yield as he has in the past.

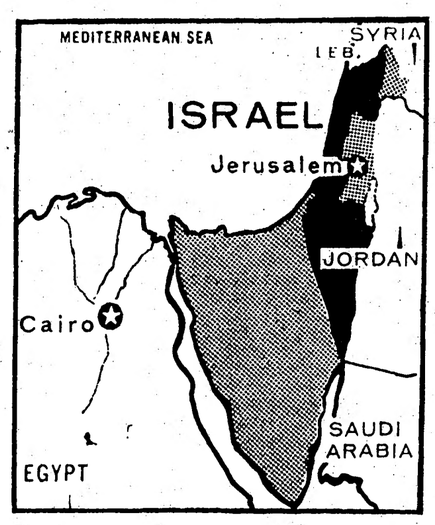
No agreed settlement, treaty or "guarantee" will restrain Nasser from availing himself of any Jordanian territory advantageous for his plans. Nasser has torn to pieces scores of agreements which he has signed. Will he deign to honour precisely an Israeli-Jordanian agreement?

If Jordan is again encouraged to encompass Jerusalem as in 1948, will Israel be able successfully to protect united Jerusalem? Opposition to Jewish sovereignty in Jerusalem, more than any other Arab claim, is rallying international support. If Israel fails to resist pressure with regard to Judea and Samaria, how will she be able to hold her ground with regard to Jerusalem?

The names Judea and Samaria speak for themselves. Withdrawal from these areas would be to renounce the heart of the land of Israel, all in exchange for a treaty with a puppet whose master, Nasser, has no intention of honouring it and whose imaginary and distant patron in Washington is not likely to do much about it in the hour of trial and tribulation. The fate of American guarantees in Sinai and the Straits is well remembered in Israel.

The wish to adjust to the considerations, moods and meanderings of American foreign policy on the one hand, and the knowledge that Israeli withdrawal from Judea and Samaria would be a disastrous prelude to utter destruction, on the other hand, produce in Israel fleeting makeshift solutions such as a possibility of differentiating between security borders and political borders.

Mr. Yigal Allon's "plan" is one of them. In the long run, to keep military forces stationed in a foreign State, even when based on a signed agreement, is of doubtful efficacy in time of real trouble. Moreover, such bases are altogether vanishing wherever they existed.



The shaded area shows territories occupied by Israel in the Six-Day War

Soviet policy

Russia's advice to Cairo to refrain from causing too much tension in her relations with Washington is part of a far-sighted Soviet policy. Its aim is, on the one hand, to camouflage the far-reaching Russian objectives, and on the other hand, to lure the U.S.A. to shower aid upon Egypt and relieve the U.S.S.R. of the heavy burden falling upon her, following her entrenchment in Egypt.

The Israeli occupation of the eastern bank of the Suez Canal and its blocking bungled the entire Soviet plan and perhaps saved mankind from another world war or, at least, from a confrontation of far greater danger than the Cuban incident in the fall of 1962.

It is inconceivable that the U.S.A. and Western Europe (including France) would accept Russian control over the waterways leading from the Mediterranean into the Indian Ocean, over the Middle East oil routes and communications with East Africa.

Israel's achievements in the course of the Six-Day War freed the U.S.A. and the West from the grave danger. The importance of the Six-Day War cannot be exaggerated, and mankind — indirectly also the U.S.S.R.—are indebted to Israel for her successful efforts in averting a major world conflict.

MY FATHER'S SYNAGOGUE
THE FAMOUS NEW YORK 99

By JACOB GEWIRTZ

WE had as many synagogues on New York's Lower East Side as there were towns and villages in Galicia and the Pale of Settlement. There was the Baranover and the Sadegerer, the Novominsker and the Lemberger, the Kapishinitzer and Kolbosover, and so on *ad infinitum*. And then there were the larger conglomerations, the Romanisher, the Ungarisher and the Litvisher.

In addition there were the tiny shtiblech of the rebbes and their followers. These were for the most part one-room affairs inside the rabbi's flat.

Every street, in fact, had two or three synagogues. Some, like Cannon and Columbia Street, had half-a-dozen or more. But despite the profusion of shools, there were more than enough congregants to go round. Some of the synagogues ran two services on the Sabbath, and a few prayed non-stop on weekday mornings.

My father's shool was the most famous of all. It bore the grandiloquent title "Chevra Adas Yisroel Anshei Galicia" (Congregation of the Tribe of Israel of the People of Galicia), but few people knew it by name. To the general populace it was "the Ninety-Nine," derived from its original location at 99 Willett Street.

For as long as I can remember, however, it was situated in Houston Street, in a loft over a tie-and-belt factory.

As its name implied, the members were all Galitzianer—all that is, except one, a Litvak—the exception that proved the rule. He had disgraced his family by marrying a Galitzianer, and he joined the Ninety-Nine so that he could be buried near her.

The first requirement for joining—and there were some three hundred members—was marriage. There was a handful of bachelors who attended services regularly, but they were a despised lot. Following Chasidic tradition, they could not wear a talis. To add to their mortification, they were relegated to one or two pews near the door, while the rest of the congregation sat at long tables lining the four walls.

Seating was by order of seniority, ranging from long white beards round the Holy Ark to grey and black ones further along the rectangle, and finally to goatees and beardless faces next to the bachelors.

Masculine preserve

Women, of course, were strictly isolated in the curtained balcony, except on Simchat Torah, when "anything goes." But on an ordinary Sabbath no woman would dare set foot in the masculine preserve.

Tolerance in the Ninety-Nine was a dirty word, synonymous with licence. There was no room for dissenters or deviationists. Anyone admitted to membership had a guaranteed ticket to the Heavenly Kingdom, while the meetings held to inquire into the worthiness of the applicant to join the select circle had all the hallmarks of an inquisition.

The candidate, though, usually had a spokesman—who was sometimes paid to say the right words. But there was no assurance that he might not in a moment of conscience utter words of damnation instead.

One Yom Kippur the Ninety-Nine was graced by the presence of a noted "New York Times" feature writer on the prowl for local colour. It was a rainy day, and the unfortunate fellow was foolhardy enough to carry his umbrella into the shool with him.

He had hardly got beyond the dumbfounded bachelors when he was set upon by a dozen or so outraged congregants, who took him for a freethinker or scoffer. Fortunately, before serious injury befell him he managed to convey to his attackers that he was not a Jew and consequently lacked the requisite knowledge of the niceties of rabbinic law. The offending umbrella did not fare so well.

Although the vast majority of the members were Chasidim and the sons of Chasidim, they had an aversion to hereditary rabbis. Well versed in Talmudic law themselves, they did not see the need for one.

Oddly enough, they did once appoint a rabbi, just before the U.S.A. entered the Second World War. Their deed enabled a rabbi with a large brood of children to escape the clutches of the Nazis.

The congregation reaped an unexpected blessing for their good deed, for although the new rebbe was not an outstanding scholar, he was a mine of Chasidic melody and did much to enrich the liturgical life of the shtibl in America.

The synagogue's general prejudice against rebbes was matched only by their disdain for chazanim. The latter were placed in the category of theatrical performers, and indeed some of them eventually found a much easier living on the stage or in opera.

My brother was a chazan, and by the age of 21 had already acquired a considerable following among lovers of chazanut. As a gesture to my father, who had served the shool well, as its treasurer for many years, it was decided to allow my brother to conduct the service one Sabbath morning.

Secret enjoyment

All went well during the part of the service preceding the reading of the Law. Secretly, many of the congregants must have enjoyed the canlorial trills and the sweet falsetto, for there were no protests, even when the melody took a dangerous turn towards Donizetti or Verdi.

But even this momentary *rapprochement* was destined to fail. My brother, carried away by the uniqueness of the occasion, mistook the temper of the assemblage. The serenity was only skin deep. Underneath the calm there stirred the resentment of generations.

Just before the opening of the Ark for the reading of the Torah, the cantor intoned Av harachamim — "Merciful Father, bestow thy favour on Zion; build the walls of Jerusalem."

The year was 1942. Refugee ships were floundering in storm-tossed seas. No country would open its gates to this flotsam of humanity. My brother quite reasonably took the prayer literally, as a plea for the restoration of the Jewish homeland in Palestine, and began to chant the words to the tune of Hatikva. By the time he got to "tivne chomot Yerushalayim" the shool was in an uproar.

In the Ninety-Nine there were two wings of political philosophy; a Right-wing consisting of the Aguda, and the ultra Right-wing, which was to come to be known as Neturei Karta (ironically enough in these circumstances, translated as "Guardians of the City"). In those days both were united in their determined opposition to Zionism.

Shouts of "heretic," "goy" and "profaner" were hurled at my brother. My own teacher at the yeshiva, an Agudist fire-eater, led the assault. But reason was finally allowed to prevail, and a compromise was worked out. So as not to shame the Torah, my brother was permitted to proceed until the extraction of the scroll from the Ark, at which point he was deposed in disgrace, never to ascend the almemar of the Ninety-Nine again.

Letters to the Editor

RUSSIA

Dear Editor:

On August 12, 1952, twenty-six Jews, distinguished writers and intellectuals, were murdered in Russia. This was not merely another of the many liquidations under the Stalin regime but a deliberate attempt to annihilate the surviving cultural leadership of the Soviet Jewish community.

Although Stalin failed to eliminate secular Judaism, Soviet powers have not seen fit in the fifteen years since his death to permit restoration of the cultural vitality and creativity that Russian Jews so well expressed. (Needless to say, Jewish religious life lies in a state of enforced stagnation.) Meanwhile even minorities deported under Stalin as traitors (the Volga Germans, for example) have undergone complete and official "rehabilitation"

Soviet Jews want Jewish culture. In the latest census of 1959, 474,000 of the three million Russian Jews declared Yiddish their mother tongue; many others consider it a second language. The figure is extraordinary when one realizes that there has been permitted no formal Yiddish instruction in the USSR since the '40's. Jews, especially the younger generation, overflow auditoriums when the infrequent Yiddish "concerts" are performed. The small editions of Yiddish books are eagerly snapped up as is the sole Yiddish journal now published. Yet even under Stalin in the '30's, hundreds of books and scores of magazines were published.

MAURICE W. MEZOFF
New York, N.Y.

Sermon For The Week

ELUL

The forthcoming week is the first in the Jewish month of Elul. After Elul follows the eventful month of Tishrei, in which occur the most momentous Festivals of the Jewish calendar -- Rosh Hashanah, Yom Kippur, Sukos and Simchas Torah. Elul has always been regarded as the "month of repentance", a time for serious introspection and "stocktaking" by the individual Jew of his religious achievements in the year just coming to an end, coupled with firm resolutions to improve in the year ahead.

* * * *

A beautiful Chassidic allegory explains the difference between Elul and Tishrei: When a king is in his palace, it is extremely difficult to obtain an interview with him. However, when he leaves the palace and goes out to the fields to meet the people, it gives an opportunity to all who wish, to approach the king and present their petitions to him. In fact, the king receives even his most lowly subject graciously, and grants his request.

At this time, however, one has to be wary of a grave pitfall. The lowly man can easily deceive himself into believing that he has not failed the king at all; his station in life, and his service to the king must be satisfactory, he reasons, for here comes the king, smiling at him and showing him a pleasant disposition! Were the king to be in his palace, no such mistake could possibly be made. The peasant would simply not be allowed to enter the palace, until he had devoted much attention to his appearance and character.

In Elul the Supreme King -- God -- is "in the fields", seeing his people. The awesome majesty of His Kingship is not so apparent during this time, and all those who try and "approach" the King, find that it is unusually easy to do so. The King, indeed, receives us graciously. But we must not make the grave mistake of thinking that we have now reached perfection. We must work hard on improving our character and deepening our faith, pray and study with deeper sincerity and feeling than during the rest of the year. For soon Rosh Hashanah will come, heralding the month of Tishrei, when the King of Kings will return to His palace and sit on His throne in awesome majesty, reviewing the record of each of His subjects and determining his fate.

(Adapted from the Hebrew original of RABBI MENACHEM M. SCHNEERSON, the Lubavitcher Rebbe, by Y.M. Kagan)

The lighter side

● At a toy fair held in England, a manufacturer took orders for one million U.S. Marines, each one inch tall—from a Japanese firm, and an Israel house ordered half a million similar-size Arabs.

* * * * *

● The press reported from Delray Beach, Florida, a nudist wedding ceremony in which bride and groom and 200 guests were dressed in the altogether but the bride wore white patent leather pumps and a Star of David on a silver chain around her neck.

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THEATRE MUSIC FILM

by D. COHN

* Milton Berle recently had a weekend at Las Vegas during which time he spent a couple of hours in the casino. "I had a grand time," he says. "That's what it cost me -- a grand."

Meanwhile, Uncle Miltie, absent from the theater since the Ziegfelt Follies of 1943, has been signed by producers Cy Feuer and Ernest Martin for Herb Gardner's new comedy, The Goodbye People, which opens in December in New York.

Having made his mark in early TV as chief comedian, Berle lately has been playing straight parts on television and in movies. In Gardner's play he will depict a 72-year-old Jewish concessionaire who dreams of reopening a boardwalk frankfurter stand called, "Max's Hawaiian Ecstasies, after it has been closed for eighteen years.

* Mike Nichols believes motion pictures are undergoing the same changes that revolutionized painting with the onset of impressionism.

He explains, "The technical stuff is the same -- camera positions, lighting and all the rest of it. The revolution is in the content of the story and the manner in which it's told."

* Broadway ticket prices are expected to reach a new peak for some incoming shows during the 1968-69 season. More musicals than plays will be effected.

Harold Prince, producer of Zorga, and, Cabaret says, "I intend to have a ticket program similar to Cabaret by offering tickets to Zorba at considerably less to theatergoers who make their purchases by mail before the box office opens."

* Leonardo da Vinci's Mona Lisa has been moved from the Louvre's Grande Gallerie.

In its place hangs, The Gilles, Antoine Watteau's portrayal of a character from 18th century Italian comedy.

"The Louvre is a French museum," Andre Parrot, the director, said. "We should give French painting the place of honor."

The move is part of a massive renovation, reorganization and expansion of the museum, which has been going on for more than three years.

Paintings will be arranged so visitors will be able to follow the development of each national school from one gallery to another.

Mona Lisa now hangs with other Italian Rennaissance masterpieces.

* Hal Logan and Jeremy Shumlin will produce as well as direct this coming season. Logan will introduce Allan Weiss' first play, temporarily called, Due to Lack of Interest, Wednesday Has Been Canceled. Shumlin will do Leonard Spigelgass's autobiographical comedy-drama, Wrong Way Light Bulb.

* Michael Nadel, accountant and business consultant whose clients include Bob Hope and Pearl Bailey, will become a Broadway producer. He has bought Ken Popper's comedy, The RH Factor, which will be directed by June Havoc for a Broadway opening next spring. The story concerns a New York female columnist who is carrying on four love affairs at once.

* Pianist Daniel Barenboim is virtually addicted to music. As son of a pianist and professor of music in Buenos Aires, where Barenboim was born in 1942, he comes by his addiction quite legitimately, from both sides of the family. He says, "My father was not my first teacher. I started out with my mother."

Eighteen years after his debut at the age of seven, Barenboim still enjoys giving piano recitals and still has musicality left over. Returning to a town where he knows people, he may write ahead to suggest that somebody set up a party after the concert, where he can play four-hand or violin sonatas or trios with the best of the local talent.

Since 1966 Barenboim has accepted engatements as conductor. This is not a new activity for him. He first tried leading an orchestra in 1952 at the age of ten as the wunderkind of the Salzburg Festival.

He went to Israel in 1962. He is an Israeli citizen. His long distance calls amount to about $800 a month. He loves practical jokes.

Between concerts in June, 1967, he married English cellist Jacqueline du Pre in Tel Aviv. She adopted Judaism.

* Dayan Cannon is closing her apartment in New York because she says she cannot afford to keep it up, what with the moderate allowance she received in the settlement of her divorce with Cary Grant.

IN REP PLAY OF THE WEEK.- (left to right) Patricia Conolly, Nancy Walker and Brian Bedford in the APA Repertory Company's presentation of The Cocktail Party, at Toronto's Royal Alexandra Theater till tomorrow night.

TorontoAfter Dark

THE COCKTAIL PARTY

T.S. Eliot's The Cocktail Party is being performed this week at the Royal Alexandra Theater, immediately prior to the APA Repertory Company's return to its home base in New York.

The Cocktail Party was presented first in 1949, a year after T.S. Eliot won the Nobel Prize for Literature. It was the author's first commercial success in the theater. The cast includes: Brian Bedford as Edward Chamberlayne; Patricia Conolly as Celia; Keene Curtis as Alexander McColgie Gibbs; Etain O'Malley as nurse-secretary; Frances Sternhagen as Lavinia Chamberlayne; Nancy Walter as Julia; Sydney Walker as Sir Henry; James Whittle, Caterer's Man; Ralph Williams, Peter Quilpe.

Scenery and lighting designed by James Tilton; costumes, by Nancy Potts.

ALL-CANADIAN

Your Own Thing continues at the Playhouse Theater with an all-Canadian cast. Dinah Christie, former popular hostess of This Hour Has Seven Days, assumes the role of Olivia, the swinging 30-year-old discotheque owner who has to make the decision of whether or not it's alright for a 30-year-old woman to fall in love with a 20-year-old boy.

Steve Weston of Hamilton has taken over the minor roles of the purser and stage manager.

A HIT

A Month In The Country, presented by the Trinity Square Company, has proven to be a hit. This masterpiece by Turgenev is the last of the company's productions for the summer season. It runs till tomorrow night.

Director is Brian Meeson who directed the highly acclaimed Coach House productions of Women Beware Women and Little Malcolm And His Struggle Against The Eunuchs, as well as Slow Dance On The Killing Ground, the opening production at Trinity Square this summer.

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NEW STAMPS

Amsterdam, (JCNS) - Surinam, Holland's associated territory in South America, is issuing a series of three stamps between August 28 and October 31, depicting monuments of Jewish settlement during the 17th and 18th centuries.

The issue, which will also be on sale at the main post office in Holland for 1-1/2 florins will mark the restoration of the Jewish Savannah cemetery with its 439 tombstones by a small Dutch unit commanded by Colonel Vooren.

Sephardi Jews established the Savannah region of sugar and other plantations some ten miles south of Paramaribo in 1682 and by 1685 they opened a synagogue.

At the height of the region's prosperity it was inhabited by about 60 Jewish families. Today there are 35 families.

The three stamps in the values of 20, 25 and 30 cents have been designed by Mr. J.L. Velders with Hebrew text by Rabbi J. van Gelder of Utrecht.

A map of the "Jewish Savannah and Surinam River" at the end of the seventeenth century is shown on the 20-cent stamp with the names of plantation owners, including Nassy, De Casseres, Nunes da Costa, De Silva and De Pino.

The other two stamps depict respectively the synagogue as it was in 1685, and a tombstone of outstanding design in the cemetery with Biblical quotations in Hebrew.

PITCH IN FOR ZWEIG DINNER -- Among Toronto's Labor Zionist leaders, who attended a reception recently hosted by Bobby Zweig to discuss the tribute dinner in honor of Dr. and Mrs. Samuel Hurwich to be held at Beth Emeth Bais Yehuda Synagogue on Monday evening, September 9th, are: (left to right) Sam Levenstein; David Zweig; Sam Rosen; Joel Morgenstern; Zvi Cooper; J.J. Zweig; Solomon Steinhart; Mike Freeman; Bobby Zweig.
Target set by joint efforts of Farband and Pioneer Women for Israel Bonds is $350,000.

ISRAELI PLAYWRIGHT BECOMES DIPLOMAT

London, (JCNS) - One of Israel's most successful playwrights has taken up his first diplomatic appointment as cultural counsellor in the Israeli Embassy in London.

Mr. Aharon Megged, who succeeded another writer, Mr. Haim Bartov in the post, was the author of the satirical play "I Like Mike", which after a successful run as a straight play in Israel, and New York was turned into a similarly successful film. The play's musical version is still running in Tel Aviv.

His drama about the Palestinian heroine, Hannah Szenes, parachuted into Hungary and killed there during the Second World War has already been produced in Britain. Another of his seven plays was produced in Stockholm last season and will be shown in Los Angeles this year.

Mr. Megged is also the author of eight volumes of novels and short stories.

His wife - Edna Zorit - is also a writer and a painter.

TO HOST RECEPTION -- Dr. Mark Zimmerman, veteran Zionist leader, who will host a cocktail reception at Toronto's Primrose Club, Tuesday evening, August 27th, in honor of Nathan Hurwich for whom a tribute dinner will be tendered in cooperation with Toronto State of Israel Bonds, September 16th. Zvi Kolitz, Israeli journalist and theatrical producer, will be guest speaker.

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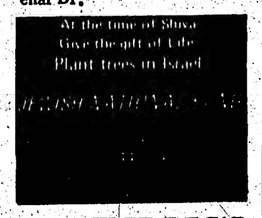
TORONTO OBITUARIES

BAUMWALD, ETHEL - On August 12th, late of 163 Viewmount Ave.
BERUL, GERSHON - On August 18th, late of 60 Lenark Ave.
FRYDMAN, ARON BER - On August 18th, late of 8 Kingsbridge Ct.
GOLDENBERG, ZELDA - On August 17th, late of 36 Meadowbrook Ave.
HERMAN, SAMUEL - On August 17th, late of 708 Briar Hill Ave.
LEVINE, JENNIE - On August 17th, late of 105 Hilton.
LEVY, LISE - On August 13th, late of 50 Burton Rd.
SHERMAN, WILLIAM - On August 13th, late of 2900 Bathurst St.
SOCHET, LOUIS LAZAR - On August 15th, late of 2 Avenal Dr.



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MONTREAL OBITUARIES

DANSKY, MARTIN - On July 24th, late of Montreal.
FISHBEIN, JACOB - On July 24th, late of St. Agathe des Monts.
JOFFE, CHANA - On August 13th, late of Montreal.
SHOLZBERG, GERSHON - On August 13th, late of 2675 Bedford Road.
SILVERSTEIN, MANIA - On July 23rd, late of 5851 Dolbeau.

UNVEILING

GOLDBERG, HARRY ABRAHAM. The unveiling of a monument to the memory of the late Harry Abraham Goldberg, beloved husband of Esther, devoted father of Diana (Broad), Ruth (Shaw), Saul and Jerry, will take place Sunday, Sept. 1, 10:45 A.M., Mount Sinai Memorial Park Cemetery, Sunnyside Lodge Section.

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ALL FOR BOBBY ZWEIG -- Seen are members of Sportsmen Lodge, B'nai B'rith, who are working for a successful tribute dinner honoring Robert Zweig on September 11th: (left to right) Jack Constant; Sydney Greenwald; Victor Giblon, Sportsmen Lodge Israel Bonds chairman; Joel Morgenstern; J.J. Zweig; Bobby Zweig; Hank Greenberg; Harry Mogil who hosted an August 19th reception; Marmie Gelberg; Morris Waxman; Overall Israel Bonds chairman for Toronto B'nai B'rith.

ATTENDED RECEPTION -- The following were among those who attended a reception recently in honor of Nathan Hurwich prior to his tribute dinner on September 16th: (left to right) Nathan Strauss, Q.C., Carl Keyfetz, Q.C., chairman of the tribute dinner; Nathan Hurwich; Dr. Samuel Hurwich, guest speaker who now resides in Israel; Gordon Segall and Harry Salutin, co-hosts; Morris Waxman, Overall Israel Bonds chairman for Toronto B'nai B'rith.

BULLETINS

MOSLEY FOR BBC-TV

London, (JCNS) - Sir Oswald Mosley is to appear in a television documentary at the end of the month.

The program, scheduled to be shown on BBC-1, is entitled "The Lost Leader: James Ramsay MacDonald" and is produced by Julian Jacottet.

It will be the first time that Mosley has been on the BBC since 1934. Last year, however, he was interviewed on Rediffusion in "The Frost Program".

Mosley will be one of several contributors who were contemporaries of MacDonald. Others include Mr. Emanuel Shinwell, M.P.

Sir Hugh Green, director-general of the BBC, said last month that he would not give Mosley a platform for his political views.

If he ever was on the BBC, Sir Hugh added, there would have to be a strong historical reason for it.

It was in that context, a BBC spokesman explained this week, that Mosley would be appearing.

HISTORY OF SCIENCE CHAIR FOR PROFESSOR

Rehovot, (JCNS) - Professor Shmuel Sambursky, of the Hebrew University, has been appointed the first occupant of the Arthur James Balfour chair in the history of science at the Weizmann Memorial Foundation here. The visiting professorship was established last year by the Sieff, Sacher and Marks families on the 50th anniversary of the Balfour Declaration and the 15th anniversary of Chaim Weizmann's death.

GOLAN HEIGHTS PLEA BY DRUSE POPULATION

Tel Aviv (JCNS) - A Druse member of the Knesset, Sheikh Jabr Muadi, urged the government to incorporate the Golan Heights into Israel's sovereign territory.

He said that as the population was mainly Druse there was no need for military rule in the area. They feared the return of this territory to Syria.

Sheikh Muadi told the press in Jerusalem that there were 8,000 Druse in the Heights. They were unable to press for a demand for annexation by Israel themselves, because of fear for the safety of close relatives in Syria.

SPIES JAILED

Tel Aviv (JCNS) - A Nablus college student who aided an El Fatah terrorist gang which murdered an alleged informer and carried out a number of sabotage operations, has been sentenced to life imprisonment by a Nablus military court.

Yalid Kassarwi, 23, had pleaded not guilty to the murder of Adel Mutakel, 20, last November, but confessed to infiltration, membership of El Fatah, aiding saboteurs and training in use of arms. The eight-member gang he helped escaped back to Jordan.

In another spy case, in Gaza, a teacher, Said Mekki, was sentenced on several counts of espionage. He went to Amman three times last winter, coming back each time with a list of questions from Egyptian spies about Israeli airfields and aircraft. Mekki, 41, was jailed 3 years and 4 months.

An Israeli Arab teacher, Mahmud Sabara, who helped Mekki to obtain information, was jailed for 2-1/2 years.

MORE ANTISEMITIC ATTACKS IN TURKEY

Ankara, (JCNS) - Continuing its antisemitic campaign, "Bugun", the extreme Right-wing Turkish newspaper, gave warning in a recent article "not to forget the Jews", while Moslems were preoccupied with Communists.

It was referring to Right-wing protests against Left-wing demonstrations and a Right-wing call for a struggle against Communism.

"Bugun stated: "Zionist agents are trying to divert the nation's attention to other matters. But we should not forget that the Jews are behind all intrigues and misfortunes."

Right-wing extremists have been organizing prayers in mosques and demonstrations in all parts of the country for a "holy war" against Communism, freemasonry and Zionism.

Slogans on placards carried in the streets by other supporters included: "America and Russia are the puppets of the Jews"; "Prayers have ceased in Jerusalem and Turkestan"; and "Blood . . . for Cyprus, Jerusalem and Turkestan".

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Wanted Baal Shachrith, Baal Kriah.
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Mrs. W. Wulwik (nee Hofstadter), 83, who recently passed away. For 30 years she was the widow of the Obercantor of Prague. She resided in London, Eng., for 30 years and is survived by two sons there, Rabbi G. Wulwik of Manchester and A. Wulwik, headmaster of the Jewish-English Day School of London, and two daughters in Toronto whom she visited three times: Mrs. M. Wolburgh; Mrs. Ch. Blum.

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Almost everybody

will be affected by these changes in the Ontario Highway Traffic Act

Turn Signals: Four-way flashers may be used to indicate a disabled vehicle or emergency situation. Turn signals must not be used for this purpose and should be used only when the motorist intends to turn, change lanes or move from a parked position. Effective September 1, 1968.

Flashing Green Signal Lights permit exclusive left turns as well as permitting traffic to turn right or proceed straight through while conflicting traffic at the intersection is stopped. Effective September 1, 1968.

Pedestrians must not cross the street on a flashing green traffic light except where pedestrian "Walk" signals are displayed. Then they should obey signals. Effective September 1, 1968.

Riding in House or Boat Trailers is prohibited. Effective September 1, 1968.

Walking on Highways with speed limits of 50 mph or higher may be prohibited by municipal by-laws. Effective immediately.

Attaching Oneself to a Moving Vehicle is prohibited. Effective September 1, 1968.

Licence Suspension up to 30 days for speeding 30 mph or more over the limit is now at the discretion of the convicting magistrate. Effective immediately.

A Resident of Another Province of Canada who drives in Ontario must have a valid driver's licence issued by his province. Such driver must obtain an Ontario licence upon becoming an Ontario resident and surrender his current driver's licence issued by such other province. Effective immediately.

Used Motor Vehicles: Private Sales: Unless the new owner of a used motor vehicle can produce a certificate of mechanical fitness to the Ontario Department of Transport (notice of a sale or transfer must be given within six days) he must surrender the plates and an Unfit Vehicle Permit will be issued. After the vehicle has been made fit, plates can be obtained by producing a certificate of mechanical fitness. Effective November 1, 1968.

A dealer must now surrender the licence plates of a used motor vehicle to the Department at the time of the sale unless he is able to give the buyer a certificate of mechanical fitness or unless he is selling to another dealer.

Farm Tractors, self-propelled farm implements and any vehicle being pulled by either of them must carry a "Slow moving vehicle" sign of a specified design when operating on the highway. Effective September 1, 1968.

Wider Vehicles and Loads. The permissible width limit of 96" has been increased to 102". Effective immediately.

Motorcycle Helmets that meet specified standards must be worn by operators and passengers. Effective September 1, 1968.

Certain Municipalities may Exempt Themselves by By-Law from School Bus Regulation requiring operators to flash red signal lights when stopped to pick up or discharge passengers where the speed limit is over 35 mph (Metropolitan Toronto and satellites, Metropolitan Ottawa and satellites, London, Windsor and Hamilton).

In municipalities that pass such a by-law, school buses will not flash red signal lights and other traffic will not be required to stop. Effective immediately.

Motorized Snow Vehicles will be regulated by special legislation.

For more information, write to:
ONTARIO DEPARTMENT OF TRANSPORT
Hon. Irwin Haskett, Minister.

AGE LIMIT PLAN

Tel Aviv (JCNS) - The Labor Party Leadership Bureau met to consider a proposal to impose a 70-year age limit on party office holders.

The proposal would also prohibit prolonged retention of public office by party representatives.

HUMAN RELATIONS

THE SISTER

by Dr. Rose Franzblau

My husband has a married sister who told him that she prefers that he come with me when he visits her. We have visited her four times to her one. My husband drops in by himself on some Sundays as it is a big trip for me to take.

Now I feel that if she is that kind of a sister, I don't care to visit her at all. She seems to think that once you're married, you don't visit one another singly anymore. She says she wouldn't come to us alone. She considers her husband exactly as close in the family relationships as herself and will only come with him.

Are we right in considering her attitude abnormal, or is she right?

ANSWER:

Sometimes relationships are confused by misdirecting anger to a person who is not at fault, or by misusing a situation to precipitate the outbreak of hostilities.

A husband may take out on his wife hostilities that he would not dare to direct to an associate at work or even to a friend or relative. Vice-versa, a husband with a domineering wife who intimidates him completely, may assert himself at work, taking out on subordinates, what he would not dare to do at home. A wife who is afraid to fight with her husband may choose as her target, a brother or sister of her husband, or even his parents.

She rationalizes that her in-laws are to blame for his attitude and behavior. Had they reared him properly, she would not be having the trouble she has with him now. Of course, the fact that she chose him has nothing to do with the case, as far as she is concerned. When he remains inflexible and refuses to change according to her wishes, it again becomes his parents' fault, and not hers.

What you are basically angry about is that your sister-in-law has not visited you as often as you have visited her. From your point of view, due appreciation and acceptance of you by your husband's family would dictate that equal visitation and recognition rights be observed.

For your husband to agree to visit his sister alone, without you, would not really be siding with you. It would rather be a way of continuing to exclude you from the family relationship.

You are probably angrier with your husband than you realize, for visiting his family alone, without you. At the same time, while you resent being left behind, you may enjoy being free of the responsibility of having your husband around and having to spend time with him. In a way, having him visit his family on his day off gives you time off from wifehood and marriage. Your husband may sense this and go off by himself to punish you.

Actually, by wanting you to come to visit along with your husband, your sister-in-law is extending the hand of welcome. She says, thereby, that she likes and wants you to be a member of the inner family circle.

Your sister-in-law's attitude is correct, both psychologically and emotionally. You can only benefit from following it.

At the same time, you should express to your husband and sister-in-law that you feel slighted because she does not visit you often enough. You might begin by extending an invitation for a definite time, instead of waiting for her and her husband to drop in. It can be very annoying to have people appear unexpectedly -- particularly when they expect to be treated like visiting royalty.

Once the frequency of the visits back and forth becomes more equalized, you will probably feel more like an equal to your sister-in-law, and will be better able to enjoy being with her and her family, which is basicaly what you want.

WOMEN

Mr. Levi Eshkol (right), the Israeli Premier, and Lieutenant-General Haim Barlev, the Chief of Staff, visit the Women's Corps pavilion at the opening of an Israel Defence Forces exhibition in Tel Aviv

Danish couple to be honored for courage

Copenhagen, (JCNS) - October will mark the 25th anniversary of the beginning of the Nazi persecution of Denmark's Jews, quickly followed by the great rescue operation by the Danish people, in which they sent their Jewish compatriots to Sweden.

These events will be commemorated in Denmark, Sweden and Israel.

In Copenhagen there will be a special synagogue service relayed on television, followed by a report of the happenings 25 years ago.

The risk involved for individual Danes in this mercy operation is recalled by the honor conferred on Mrs. Ellen Thomsen by Yad Vashem, the Heroes' and Martyrs' Remembrance Authority, in Jerusalem, to thank her and her late husband for their part in the rescue chain.

HID MANY JEWS

Mr. and Mrs. Thomsen hid many Jews in their inn in Snekkersten, near Elsinore, while they made arrangements for boats to take the refugees across to Sweden.

Later, Mr. Thomsen was arrested by the Nazis and he died in Neuengamme concentration camp on December 4, 1944.

Mrs. Thomsen has been accorded membership of Yad Vashem's "The Righteous of This World", and awarded its "Medal of the Just".

A "Henry and Ellen Thomsen tree" will also be planted in the Avenue of the Righteous Gentiles at the Yad Vashem site in Jerusalem.

The Danish Jewish community has offered Mrs. Thomsen the opportunity to visit Israel for 14 days in October, together with Miss Haagen Schmidt and Mr. Erik Vagn Jensen, who were also closely associated with the rescue work.

Miss Schmidt is a daughter of one of Denmark's most honored Resistance men who was known as "The Lemon".

Mr. Jensen was arrested by the Nazis following his rescue of Jews and imprisoned in a concentration camp from August 14, 1944 until the end of the war.

WONDERFUL WORLD OF KIDS

by Ruthie

Nu, so now that the postal strike's over, how many letters did you get from camp? I received one dated a month ago. And it contained all the usual bring-mes. But it was so funny, I held my sides reading it.

****

My nakhesel (joy) plunged right in. She didn't mince words.

Of course, she contained herself. She kept the requests for a later paragraph and started out with her health.

"I felt sick...yesterday I had a splitting headache...felt like vomiting...today I felt the same way...except I also have a stomach ache...

Well, it's a good thing the letter was dated four weeks ago. Because if I had gotten it on time, I'd have run up to camp. Lucky thing she called a few times.

The moral of it is, don't believe everything you read.

But they do have a knack for eating your heart out. "The nurse gave me a pepto bismal...today she gave me two aspirins with some junk...but I don't feel better...I have 'diaria' now."

At this point, I stopped reading for awhile. All I could think of was, why couldn't she spell diarrhea right?

****

But I guess she didn't feel too sick because now came the important part.

"Don't forget your pareve (not dairy or meat, neutral) cookies, chocolate chip cookies, halvah, two batteries, licorice, bubble gum, potato chips, pretzels, four blouses, kosher marshmallows, fruitellas, peatnut brittle—and that's all."

Nu, so she does me a favor. "That's all." No wonder they have stomach aches.

****

Another favor. "Please stay longer this time. I'm in a play."

Well, she's in a play. Of course I'll stay. Ayn klaynigkait (a little thing)! This I have to see.

So what's her part?

"I'm a wall."

"A wall!" Did I read right? I read right. So what did she mean by, a wall?

I was puzzled. I couldn't remember any play that had an animated, a live wall. I don't mind saying I was mystified.

****

Came visiting day. Of course I remembered everything she wanted.

We got to camp nice and early. But after the warm hello and grab for the loot, you think I saw Heather?

"I can't stay with you. I have to rehearse."

Nu, you never know what you're raising. Maybe a famous actress, who knows?

Naturally you wouldn't stand in the way. "Go, go, mein kind (my child). Go rehearse. We'll wait here.

"Now don't go away."

"We won't. Don't worry."

And she disappeared. I forgot to ask her what she meant when she wrote she was a wall.

Well, the suspense made it interesting.

****

Finally the entertainment began. And we had to sit through a whole routine that repeats itself year after year after year. You could tell by the applause who the parents of the performer was.

At last. Suddenly there was a blare of trumpets. At least, that's what it was supposed to be. Somebody came out dressed in a bedsheet to look like an angel and circled around a group of youngster, singing to the Lord.

And as I gazed at the group standing absolutely motionless, I spotted my budding actress. There she stood, rigid and proud.

As the skit progressed, I began to understand.

Remember, "Joshua fought the battle of Jericho."? Then came the finale, "And the walls came tumbling down."

Nu, so mine was a wall—she came tumbling down!

****

There were times I thought she was a blockhead. But a wall?

Where they dig up these parts I'll never know. Anyway, I told her she was the nicest wall I ever saw. And is she puffed up!

I promised to foster the talent when she comes home.

(Copyright CJN, 1968)

what do we tell the children? asks EVA BROWN

How Jewish is Jewish

I CAME across a report that 40 per cent of young people between 13 and 25 said in a sample survey that they would marry out of their faith for love.

It may well be that this declaration, like the pre-war Oxford Union refusal to fight for king and country, will disappear like the afikomen at Pesach, when the crunch comes; nevertheless, a significant number of those interviewed will marry out, and a significant number of parents will wring their hands and wail: "But what could we do about it?" For it is still true that however religiously unobservant people choose to be in their daily lives, when it comes to intermarriage residual Judaism does pop up.

The majority of Jews in this country today find they cannot go along with full Orthodox ritual, and yet their close feelings are still with Jewish friends in a Jewish atmosphere. Constantly under fire for not being "good" Jews (good being synonymous with "observant"), they become confused about their Jewishness, and since they do not want to foist on their children beliefs they themselves cannot accept, they think it logical to go to the other extreme.

So, no Shabbat candles; Chanucah and Purim are less festive than Guy Fawkes day; the boys will struggle through barmitzvah, prompted by tape recorder, and the girls may rise to a symbolic box of matzot at Pesach.

And then, suddenly, the children are grown up. Stop! Red light! Intermarriage ahead!

It is at this point that the dismal self-questioning comes. "Where have we failed? What did we do wrong?" They failed possibly in their inability to resolve for themselves the conflict between Orthodox demands and their own inner core of Jewish feeling.

* * *

How Jewish is Jewish and what should we pass on to our children?

Before parents can pass on anything positive, they must first of all stop feeling guilty about the lack of so-called piety. Very few of our sons will lay tefilin regularly and even fewer of our daughters use the mikva. You will not persuade sons to wear tzitzis, but what you can do is teach them to wear their Judaism proudly.

There is value in Judaism. The Jews are one people, with common roots, common history, common disasters, common triumphs, common background and an uncommon taste for survival. Whatever the differences in religious attitude, as Israel has shown, we are still a united people.

* * *

If today's generation cannot accept the spirit of the shechina, then let us foster in them the spirit of peoplehood, of community, one which they, in turn, can honestly transmit to their children.

If you seek in Judaism ideas they can logically accept as relevant today, moral and ethical values, a sense of history and tradition supported, especially by colourful and living festivals; if you can give them Hebrew as a practical, alive language, not incomprehensible gibberish read dryly in a Siddur with solemn black binding; if you can communicate the vital sense of belonging to an historic and distinguished people, you may then get the intermarriage rate down, eventually, to zero.

RECIPE OF THE WEEK

Blueberry Pie

Pastry:
2 cups flour
1/2 tsp. salt
2/3 cup vegetable shortening
Ice water

Filling:
1 quart wild berries
3/4 to 1 cup sugar, depending on tartness
1/4 cup, scant, flour
1/4 tsp. salt
1/4 tsp. lemon juice
2 tblsp. butter

Preheat the oven to 400 degrees. Combine the flour and salt in a bowl. With a pastry blender or the fingertips, blend the vegetable shortening in until the mixture resembles coarse oatmeal. With a fork, mix to a dough with ice water. Chill 20 minutes if desired.

Line a 9-inch pie plate with two-thirds of the pastry. Combine the filling ingredients and pour into the plate. Dot with the butter cut into three pats. Cover with remaining pastry.

Slit the crust in several places and bake about 50 minutes or until well browned.

Yield: 6 servings.

PERSONAL

KEYFETZ APPOINTED

The Minister of Education for the Province of Ontario has announced the appointment of Carl K. Keyfetz, Q.C. to the Board of Governors of the George Brown College of Applied Arts and Technology.

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Israeli soldiers perched on one of the Syrian MiGs show their delight for the benefit of a cameraman

TROUBLE IN MOROCCO

By Our JCNS Correspondent

Morocco.- A public debate has been started in Morocco on the situation of local Jewry with the publication in the independent magazine "Lamalif" of a long article giving a Marxist's-eye view of the situation. The magazine promises to publish any other articles which the first may provoke.

The writer, Moroccan baptist Joel Levy-Corcos, claims that Moroccan Jews are "neutral" in that they take no public stand on Israel or Zionism, and because although they are fully-fledged Moroccan citizens they have no patriotism, being neither culturally nor religiously Moroccan but a people apart.

This is all the fault of the "imperialists, colonialists and Zionists", according to M. Levy-Corcos, who, since the mid-18th century when the Alliance Israelite Universelle started schools in the country, have systematically pursued a policy of alienating Moroccan Jews from Moslems.

The long article starts with the origins of the Jewish communities in Morocco, going on to divide them into "bourgeoisie" and "proletariat", although the author himself admits there is no such thing as a Jewish proletariat in Morocco since very few Jews operate industrial enterprises.

Before the mid-18th century the writer says Jews and Moslems lived in perfect harmony and it was only until the Zionists and imperialists came into the picture that a distinction began to be made between Jewish and Moslem citizens.

French and Zionist influence and culture have completely uprooted Moroccan Jews, the writer says, so that today they are not at home anywhere as they try to live the idea of a "double nationality", not even in Israel where he says Moroccan Jews are subject to all kinds of vexations and humiliations at the hands of European Jews.

One of the major factors behind the "cultural uprooting" of Moroccan Jews are the Moroccan Jewish Communities themselves, the writer affirms, going on to attack the communities in strong terms. He claims the social role of the communities is made of "ineffectual and at times demagogic palliatives".

The communities have been "a double and lamentable failure" because they have been unable to get Jews interested in their own affairs and have missed the chance of educating local Jewry, M. Levy-Corcos declares.

Zionism continues to be a danger in Morocco because it perpetuates the idea of "double nationality" by pushing the idea of Israel as a spiritual home of value and denigrating Morocco as a devalued material home, the writer says.

For Morocco this means that after succeding in exporting the Jewish "proletariat and peasantry" to Israel they are now enticing young Jewish intellectuals along the same route, and this activity is being conducted by Zionist agents disguised as tourists or businessmen.

Moroccan Jews have never been "decolonised". Under the colonial regime they and the Moslems went through a period when they tried to ape the foreign victors. While the Moslems then progressed to exacerbated nationalism", and now to a stage where western and oriental civilisations are being integrated wherever possible the Jews remained in the first stage.

The solution according to the author is for Jews to return to the sources of their native Judeo-Arab culture, reject the "subversive" arguments of Zionism, and promote the integration of Jewish youth into a national movement for the construction of a new Morocco in which Jewish and Moslem genius work together.

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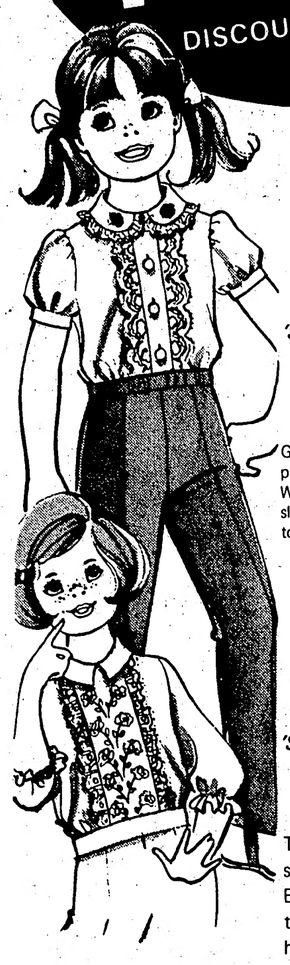

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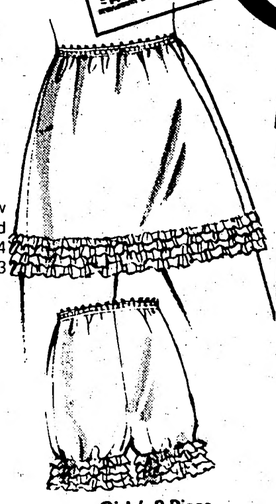

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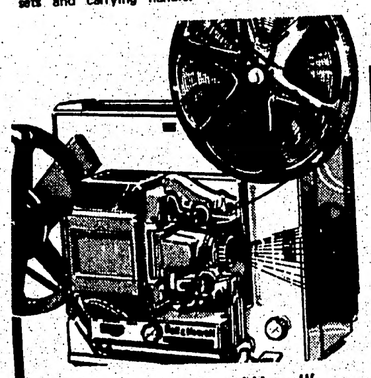

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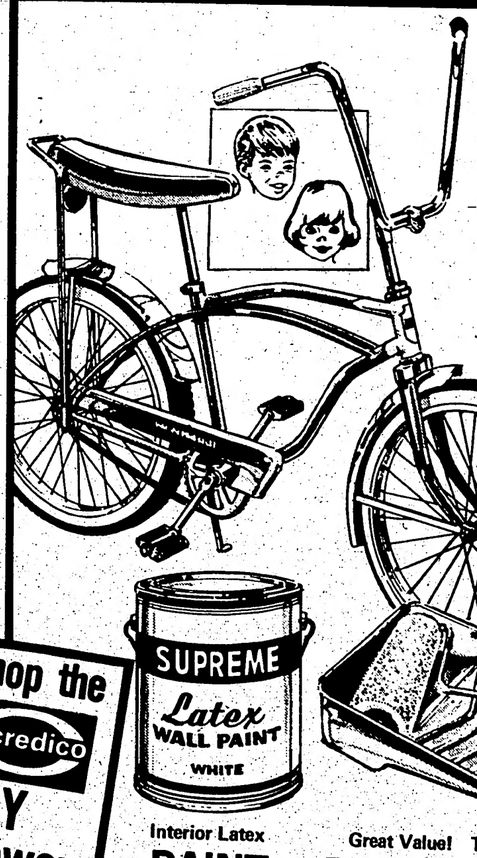

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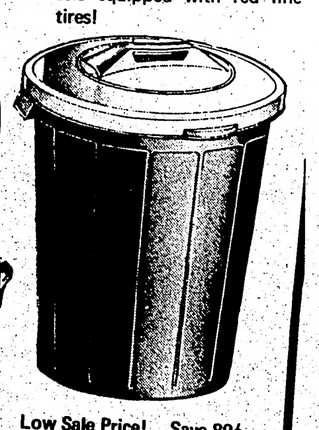

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